651 [526] Others include levies upon organizations and families to support the athletic meets, or 'undōkwai', which are such a popular part of life in Okinawa.

575 178 [524] 526 651 632 Before the war the women's group ('fujinkai') and the young people's group ('seinendan') levied a certain amount of soybeans against each member, and when they were delivered the sale brought in money to finance their activities. These organizations also made up special meals for local athletic favorites while they were in training, and provided a feast for them at the end of the contests. Today the 'undōkwai' is on more of a monetary basis, and there is a levy called the 'undōkwai no keihi'. In October of 1953, the cost of the grand athletic meeting held in Naha was divided among the 'son' according to the number of champions sent to the contest. Kochinda-son was top grade in Shimajiri, and Tomoyose was a middle-grade village within Kochinda-son. This grade was judged by the amount of arable land, its yield, and the population. Within the village, households in turn are assessed by three grades, according to their income tax records. These three grades were "minimum," under ¥20; "middle", ¥20-50; and "maximum", ¥50-54.

62 741 Local Philanthropy From time to time the leading household heads are called upon to donate money for improvement of village facilities. Names of contributors and amounts given are written upon a wooden plaque and hung in the village meeting house. The building of this meeting house itself involved the gathering of such a fund, to which Nanahan people gave a total of ¥1,450. Later a request for funds to buy a funeral stretcher brought ¥350 from the household heads, and a road repair campaign netted ¥1,550 from Nanahan.

Somewhat the reverse of the above occurred after the Russo-Japanese war when a particularly handsome soldier from the neighboring village came back from the front. All the leading 'geisha' in Naha had long had the habit of asking him to come to their establishments without charge. His return brought such joy to their hearts that they got together a sum of money and bought him a large plot of land near Nanahan.

52 Prizes at Contests From the time a youngster enters school and participates in his first contest to the time when he shows an animal at his last village or 'son' festival before retiring, all winners look forward to some sort of prize to mark the occasion. In school the prizes are generally beautifully handwritten scrolls, but as one gets older the prizes assume the form of wooden trays and articles of practical use in the home.

858 432 [183] Sale of Children When the SIRI team first arrived on Okinawa and mentioned that we were interested in finding if the Okinawans still practiced the sale of children, sophisticated respondents feigned indignation. Later on, as we were able to gain rapport in the countryside, a number of such instances were forthcoming.

In Tomoyose a man got into debt over an effort to make a fortune in sugar along about 1910. He was so heavily in debt to village people that he was socially unable to live in the community, and moved to Itoman. There he sold his son to a fisherman. The son is now a grown man with an Okinawan wife and a mistress from Amami. His business is still fishing, although he also owns a truck.

The general characteristics of the changed entertainment patterns have been a greater reliance on entertainment provided by sources outside the village---the school, radio, movies---and a sharp decline in celebrations and festivals of the sort which emphasized village participation and unity.

Health and Medicine Changes in medical practice well illustrate the principle that material things find more ready acceptance than ideas in the diffusion of culture; in short, Okinawans have been willing to adopt modern medicine when available, but not modern medical principles. Pills, shots, surgery, dentistry, penicillin, and DDT have found acceptance, while modern scientific concepts of disease, health, and sanitation seem to have made relatively little headway. The germ theory, for example, has barely penetrated.

However, on talking to people of different ages one becomes aware that many changes in standards of sanitation and ideas about health and disease actually have taken place in the last fifty years. For example, evidence of the practice of tattooing various parts of the body as a cure for certain ills is rarely seen on persons under seventy. Similarly, though many of the younger generation may appear abysmally ignorant of modern knowledge of disease, they are always less ignorant and better informed than the preceding generation. Considerable progress toward better sanitation was made under the Japanese. Formerly the Okinawan privy was built atop the pigpen, and the pig subsisted in part on human feces. Stern measures were required to force the abandonment of this practice. The Japanese also introduced monthly sanitation inspections; inoculations for babies and school children were made compulsory. Through the influence of the schools the toothbrush (usually one) became a part of every home. The Japanese also sent notable scholars into the countryside to lecture the people on the dangers of in-breeding practices, particularly kin-group endogamy.

Penicillin, which was introduced by the Americans, has become a popular treatment, achieving equality with moxacautery and cutting to let blood. It can be obtained easily at any drug shop, and every doctor, midwife, herbalist, and practitioner of any sort is prepared to administer shots. Reliance excessive even by American standards is placed on this drug. There seems, in fact, to be a fondness for shots which does not end with penicillin; hormone shots and various other injections are widely advertised. It is the opinion of the author that any type of modern medicine which cuts, punctures, or otherwise disfigures the skin will find ready acceptance; this, it is felt, is merely an extension of the tradition of acupuncture, moxacautery, tattooing, and cutting. Bettelheim states that in the 1850's the Okinawans made inquiries as to how inoculations for smallpox might be obtained.[1]

There is some indication that the yabu, a practitioner whose chief stocks-in-trade are herbs and moxacautery, is slowly disappearing; in several communities the author was told that since the old yabu died there had been no replacement.

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[1] Bettelheim, B. J., Loochoo Mission, London, n.d., pp. 34-36.